

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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NO. 28.

"THE COMET."

We noticed a few weeks since, a paper under the above title, published at Minisink, Orange Co. by Br. William Wells. The last received, announces that one more number will close the volume, and that it will then be discontinued. We have seen only two or three, but with the spirit of those we have been pleased.

We copy the following article from the number in question. Br. Wells' case is not a singular one. There are few of our publications which do not stand in the same or similar situations. Opposers have been time and again invited forward to an honorable and candid examination of the subject—they have as constantly avoided it. What is the inference? That they dare not? It is utterly useless, at this late day, to urge the stale objection, that the arguments of Universalists are unworthy of notice.—However contemptible they may be, they are at this moment spreading to an almost unparalleled degree; and for this reason, if no other, they are worthy of some little attention from our limitarian brethren—candid, respectful attention, we mean, not of scoffs and jeers. But of this we have little reason to hope. A spirit of Pharisaic contempt has been so long indulged in, that we might almost as soon look for a new creation, as for an evidence of good feeling from them, on this subject. We have full demonstration of this in our own immediate vicinity. Men, distinguished for talents, can assail the doctrine in strains of sarcasm and ridicule, but when invited forward to "prove all things," they can remain as silent as the grave. The columns of opposing publications, too, never present us any thing against the sentiment but weak and silly stories, evidently designed to cast reproach upon that doctrine, which, by every circumstance in the case, we are warranted in believing they dare not meet openly. We have now been particularly observant of many of them for more than a year and a half, and through that whole period we have seen nothing like honorable argument instituted or carried out, on this subject, in any of them. Does this bespeak honesty and integrity of purpose, in preacher or writer? The reader can judge for himself.

P.
To my Christian opponents who profess to believe in the doctrine of Endless Misery.

However strange it may appear, it is no more strange than true, notwithstanding a few more days will close our volume, which has ever been open and FREE for the insertion of any interesting matter, which our religious opponents might choose to offer in support of their favorite doctrine; yet, as unaccountable as this must appear unto all who have witnessed their pretended zeal, not one, no, not one, of all their Clerical order, has ventured into our columns! Duty calls upon me to make public this phenomena of orthodox pretensions! One would have supposed that those religious fanatics, who not only run from house to house, but "compass sea and land to make proselytes," would have embraced the earliest opportunity to put to flight this dangerous heresy, as they are pleased to term it, of making all men finally holy and happy. Reader, can you account for this? Most certainly, says the objector. Your paper is unworthy of their notice; they are faithful in the solemn and

important duties of their office; their time is too precious to be trifled with, in exposing the fallacy of your arguments. These objections, at first sight, may to the careless observer appear something like honesty; but, when we take a close and candid view of the subject, we find they are like the mist in the morning, thrown out to obstruct our vision, and prevent further inquiry. Their conduct in this affair, puts me in mind of the old saying, that a poor harbor is better than none in a storm; or like the fox in the bramble. Although the shelter under which my opponents have taken refuge, is unpleasant and disagreeable, especially for an honest inquirer after truth, still it seems they choose it in preference to the more galling weight of truth, or the risk of having their faith tested by dint of criticism.

I ask a candid public, if they can imagine that the teachers of God's universal goodness, in this part of the country, would remain silent for a whole year where a paper directly opposed to their faith was carried on—its columns FREE and open for ALL. Whoever looks for an event of this kind, may rest assured that he will die without the sight. Universalists are strong in the faith that 'God will have ALL men to be saved and come to the knowledge of the truth,' and it is 'for this reason that they are willing to labor and suffer reproach;' 'proving all things and holding fast to that which is good.'

But, with our opponents it seems to be quite different. Instead of endeavoring to enlighten, they encourage enthusiasm and blind zeal, and that they may carefully close up every avenue to light, they tell the people they must not allow themselves to exercise their reason on subjects of religion. Reason, say they, is dangerous and leads men astray!!!

Now, I can tell those clerical gentlemen what I think of their conduct in this affair; I think they are like the birds of night—even a bright moonshine is quite sufficient for them, and their love of *Souls* is swallowed up in the love of *Money*. Were they confident that their cause was good, and that they could bring a thus saith the Lord, to support their doctrine, they would not shun candid and impartial investigation; but, like the Apostles of old, they would contend earnestly for the faith.

But again; one would suppose that those gentlemen who profess so much zeal in their own cause, could hardly be prevented from giving vent to their holy indignation, at the circulation of a work professedly designed to teach that humiliating doctrine, that God is equally good to all.

It is not uncommon for them to speak of the time, when they, like faithful messengers, will deliver up the holy duties of their office to the august majesty of heaven. At which time, they, of course, will be seated at the right hand of God the Father. But, not like the Savior of men, 'to make reconciliation for transgressors,' but stand up as witnesses against all who dared to treat their most holy faith, or solemn warnings with neglect or indifference!! They will then publicly declare in the presence of assembled worlds, that they did faithfully and solemnly warn all men to shun the awful and terrible judgement of an angry God. Alas! our exhortations were treated with neglect or contempt; and, now the judge of all worlds holds in his

hand, the last sentence of trembling millions—listen to the awful sound—"depart ye CURSED into everlasting FIRE prepared for the Devil and his angels." Had you listened to our warnings, and complied with our requirements, you might now have sung redemption—you might now have been clothed in garments of spotless purity. But now, alas! alas!! your fate is fixed, your destiny is sealed forever, and in the language of the poet we are authorized to say:

"Behold the aged sinner goes,
Laden'd with guilt and full of woe,
Down to the regions of the dead,
With endless curses on his head."

And, although your pain will be beyond the power of language to describe and without end, as the doors of mercy will be forever shut, still, we, who are saved will be constrained to sing, hallelujah, Amen to your eternal sufferings; in as much as it is perfectly just, and according to the will and purposes of God!!!

The above is, in substance, what we frequently hear from those who pretend to be spiritual guides when sheltered behind their ecclesiastical battery. With regard to the fallacy of their pretensions, it appears to me to be unnecessary to say any thing, by way of explanation, as they must be visible to every one who is in possession of only a common share of intellect.

Seeing these gentlemen so frequently appeal to the final judgment, with an expectation of great dignity and honor over their poor wicked neighbors, I would inform them, that admitting their notion correct, it is beyond a doubt, I will also be in judgment with them, and they may rest assured I will then and there bear testimony against them; certifying that at a loss of some amount, we, believers of God's universal goodness, did sustain a free and liberal paper, for the term of one year, candidly and sincerely hoping that all, or any of those who profess to be laboring for the good of souls, would come forward and in a candid and christian-like manner point out our errors, and receive our thanks. But oh! shocking to relate!! they have to a man, neglected this goodly opportunity. How do they know but this neglect of theirs—nay, how does any one know but it may prove fatal to the everlasting ruin of millions of souls. Are you, my christian opponents prepared to withstand this testimony. Reflect upon the awful responsibility you are under—call to mind that you will then be in the presence of the all-knowing God—He who can search the hearts, penetrate the most secret emotions of the soul and view at one glance all the hypocritical pretensions that ever swelled the breasts of mortals.

If it should be my unhappy lot to be cast down to the regions of endless woe, and all for the want of what you profess to know and have power to communicate, what will be your excuse at this great day? Will you dare to stand up and say, we have done all we could do to prevent his endless ruin—we sought opportunities to converse with him—we refuted his arguments, both in public and private—we frequently warned him of the danger of believing that God would have all men to be saved, or that the works of the devil should ever be destroyed; but, alas! 'tis now too late—the die is cast, he must sink down to rise no more forever!

Will my Christian opponents think of these things.
EDITOR.

DIVINE POWER AND GOODNESS.

There is an abundant satisfaction afforded to the devout believer in the consideration that all moral evil which now presents itself in the world, and for the destruction of which every good man is ardently praying—will eventuate in the production of good by the wonder-working power of Him who seeth the "end from the beginning"—who is able to cause the wrath of man to praise him, and the remainder of wrath to restrain. Not that this ultimate good will require the endless perdition of a part of his offspring—but it will be the greatest possible good to the greatest possible number of intelligent beings. A disposition like this attributed to the Creator is indeed worthy of all veneration and praise. No wonder that the Psalmist should have expressed himself in language so excellent and inspiring—"for the goodness of God endureth continually." "The Lord reigneth, let the earth rejoice, let the multitude of the isles thereof be glad. Clouds and darkness are round about him. Justice and judgment are the habitation of his throne." This same God, who "doeth his will in the armies of heaven and among the inhabitants of earth," reigns also in his eternal goodness! A being of unbounded beneficence and love!

Is there a heart that throbs with existence, and that has been made sensible of these truths by their impressions on its understanding, that can withhold its praise? Are there any who wear the human form, and who have pondered them with half that attention they deserve, and are still indifferent—still waiting to hear something of the great Jehovah's character, that would detract from its excellence, and fill the soul with doubt and despondency? Think well, I beseech you, fellow mortal, before you turn from this view of the divine character, for the moment you change it by bringing forward one opposing attribute, you have then aimed a denial at the very existence of Him who is "from everlasting to everlasting!"

It has indeed been said of the goodness of the Deity, as an eminent writer has remarked of his mercy—that "a God all goodness is a God unjust," that is—his goodness should not be brought forward as a proof that he will not exercise justice in all his dispensations. But this idea would never have been conceived, much more uttered, had it not been that these two attributes—justice and mercy have been set forth as opposing each other; that while one demanded the eternal death of the sinner, the other stood ready to make intercession. But forever banished be the thought, that one attribute of Jehovah is at war with another! No—there, in his bosom, dwells inflexible justice—which will render to every man according to his works. There too, is mercy, which will follow the sinner till he is freed from corruption—and there, inexhaustible goodness and love, the great fountain of all! Do not the glorious perfections and attributes of the divine being then, call upon all created beings for their praise and adoration? And is it not "strange—passing strange," that we are not oftener impelled by these best of all motives; but that, as children of one great and beneficent Parent, we should ever so far stray from the true light of his character, as to imagine that nothing short of the voice of his eternal indignation towards us, can be effectual in reclaiming our steps, and leading us back to his enjoyment? Notwithstanding the multitude of our professions, we are ungrateful to God—and the effects of this ingratitude are felt within us all when we are in despondency, and doubt, and gloom; when we are straying from the path of moral righteousness, into the forbidden ways of sin and iniquity, heedless of that guiding star which is placed above us for our direction to the fountain of enjoyment and peace. It is right that it should be so, we deserve such a recompense, when we forget the Giver of "every good

and perfect gift"—and still more dark must be our way the farther we proceed from the light of heaven. Our souls can never rest in security and peace, until convinced of this inspiring truth, that God, by his ever-living goodness, called on us for repentance.

And what a trust will this inspire! His ever-living goodness! O, if there is one lofty eminence above all others, to which the mind of man may direct its way while this side of the grave, it is to that of confidence in the goodness of Jehovah. There the thunders of opposition may utter their voices, and the vivid lightnings play around his head—the howl of the tempest of affliction may come, and every approaching blast threaten destruction. But no fear, no terror is there! The eye of faith is still brightening—and beyond every dark shadow that intervenes, the star of hope sheds forth its radiant light. No words can better express the sentiment of his soul, than those of the poet:

"When gladness wings my favor'd hour,
Thy love my thoughts shall fill—
Resign'd when storms of sorrow low'r,
My soul shall meet thy will.

My lifted eye without a tear,
The gath'ring storm shall see;
My steadfast heart shall know no fear—
That heart shall rest on thee!"

Boston Trumpet.

UNIVERSALISM ON THE DECLINE.

Since our earliest recollection, Universalism, according to the reports of its enemies, has been rapidly on the decline. When quite a lad, we frequently heard that the society of the late Mr. Murray of this city was fast dwindling away; that a few only of the scum of community remained, and that shortly the place where he preached would be entirely deserted. No one of sound faith, in the section of country where he resided, supposed that this destructive heresy could survive the demise of this presumptuous declaimer. It is very remarkable that it has been fast declining from that time to the present, and still, still is not quite extinct even yet. It is, however, withering, it would seem, as rapidly as ever. The Rev. Mr. Whitman, of Waltham, recently made a journey to the South, and he every where found Universalism wasting under a settled consumption. This fatal disease has been eating at its vitals for the last fifty years. In Richmond, Virginia, it had died away into Unitarian Restorationism; in Baltimore, it had shared the same fate; and in Philadelphia, though it had a name to live, it was about dead, tottering, to use a familiar phrase, upon its last legs. There was, he was informed, one Universalist society in this great city, "but in a very languishing condition." There has been no material change in its condition since this Rev. gentleman made his report. It languishes now just as it did then, and just as it had done, for a long time before, and how that "was, will appear in the following extract which we take from the Philadelphia Liberator.

"We would inform Mr. Whitman and the public, generally, that there are two Universalist Societies in this city; that each has a splendid house in which to worship the God of their fathers, and that it is very probable there will be a third Universalist Society here, in the course of a few months. We would add, we have, moreover, a weekly journal which is well patronized." Br. L. F. W. Andrews, the pastor of one of the societies, in a recent letter to the editor of the Trumpet, assured him that during the past winter, an uncommon attention had been paid to the subject of Universalism, the houses of worship, especially on Lecture evenings, have been thronged. We learn also by the Utica Magazine and Advocate, that there are similar symptoms of the declining state of our doctrine

in various sections of the state of New York and that of Pennsylvania. Preparations have very recently been made for the erection of three Universalist churches. This is the way, kind reader, in which Universalism languishes and declines in almost every part of our country.

Universalist.

PRACTICAL UNIVERSALISM.

"If Universalists will live their religion, Orthodoxy will soon hide her hideous head; but if they do not, it cannot prosper to any benefit."

I am forcibly impressed with the truth of the above extract from a letter or communication, to Br. Skinner, from S. W. W. No person can feel the influence which his particular faith exerts over a mind wholly controlled by a strict observance to its precepts and laws, but those who allow it that influence. A man may believe in the lenient principles of Universalism—may be able to defend it from the maledictions and slanders of its opposers—may refute all their slanders and vituperations—may give direction to others for living according to the rules laid down in the book of God—and after all, and more than what is laid down here, he may be any thing but a Universalist. How well—how forcibly does the following passage of Holy Writ apply here, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." A celebrated commentator, (Dr. A. Clarke,) respecting this passage, says, "It is not sufficient to have light—we must walk in the light—and by the light. Our whole conduct should be a perpetual comment on the doctrine we have received, and a constant exemplification of its power and truth." Where is the sincere Universalist who will not say "Amen" to this excellent comment? I venture to say, that there are none. But why should "Orthodoxy hide her head," under such circumstances? The answer is found by the reply to another query—What does Orthodoxy require, as its necessary nutriment—as the staff of its prolonged existence? Abuse, slander, calumny, reproach, &c. Now it is certain that if living up to "the faith once delivered to the saints," can and will put down these adverse principles, we arrive at the just and only conclusion that Orthodoxy cannot but drop into non-existence. Thus we see that its life and influence are in our hands; and the power for its entire destruction is to be applied simply by living according to our profession. May we hastily and constantly act in a way which God will approve and bless us, as he doth all those who "by patient continuance in well-doing" strive to "glorify their Father in heaven." If we wish to be benefitted by the glorious doctrine of an entire universe giving "glory to God in the highest," let us live in such a manner, that every evening and every morning we may repair to our closets, and, with a "conscience void of offence towards God and man," we may pray for the blessing of Almighty God in our constant endeavors for the release of our fellow men from the galling chains of priestly domination, and teach them what an unprejudiced perusal of their Bibles might long since have taught them—the goodness—unvarying, eternal goodness—and universal salvation of the Redeemer of mankind. O, the free, unexampled love of God's dear Son to sinful man, when in a state of moral helplessness, far from performing their duty—"God commendeth his love to us, in that while we were yet sinners Christ died for us!" but let me not, in the interest I take in contemplating His everlasting goodness, forget your request that the communications may be as laconic as can well be. But, dear brethren, feel too deeply the necessity of Universalists living in such a manner as shall forever remove the charge which the self-styled Orthodox have laid, to the whole denomination. It is entirely un-

just—every way wrong—radically wicked. Yet, like a drowning man, they will catch at a floating straw, in order to reproach us with those of our faith, who merely believe, but who do not act Universalism.

Should the reflections arising from the perusal of the foregoing remarks, induce any to live according to their belief, the time spent in composing this article, will not be considered as lost, and my prayer to God is and has been that the holy cause may so spread and be embraced, that the whole world may rejoice in the "Captain of their salvation." May the continual showers of divine grace rest with you in your unwearied exertions to spread the "tidings of great joy, which shall be to all people."—*Mag. and Adv. Pittsfield, Mass.*

FANATICISM.

The present age is peculiarly an age of fanaticism. The mad zeal of religionists, which used to display itself in the persecution of the dissenting, has lost little of its madness or violence, and is now breaking forth in a religious phrenzy almost beyond belief. When we first heard of ten days' meetings; and sixteen days' meetings, we were careful not to mention it unguardedly, lest it should be too much for candid men to believe. But now we have had a fourteen days' meeting brought into our town, (Westbrook) and, if we may reckon the length of the meeting by the continuance of evening meetings, almost every day in the week, the above meeting, held by the Methodists in Saccarappa village, has been much longer than fourteen days.

When it is understood that the flames of hell, and the torment of Devils is their peculiar engine to batter the mind; and when the effect of such dreadful ideas, long continued, is justly considered; we must suppose that many have been made very wretched during this meeting. Nor can it be surprising that in some instances reason should totter on its throne. A young woman whose name is Nancy Woodbury, has been rendered a poor unfortunate maniac by this meeting. It was perceived on the evening of the third day that something unusual was the matter with her. And, the next morning, when she was asked how she did, she replied, "I am no better. I am nothing but a block. I was never made. There is nothing mechanical about me." She then moved her fingers, and said, "I can work my fingers, but I never was made, and am nothing but a block. I can see people and know them, but nothing looks right. I am nothing but a block." In this situation she continued to attend the meetings and grew worse.

A few days afterward the state of her mind may be judged by her remarks about self destruction. She said, "I hope I shall not be left to kill myself, but it would be no more sin to kill me, than to put a block on the fire." She said that she was a block and never should be any different.

Now let us glance at the contrast between the effects of persecution and fanaticism. In the worst days of persecution, when men and women also, were beheaded on the scaffold, or burned by slow fires, or stretched on the rack, there was a display of cruelty on the part of the persecutor; but the mind of the sufferers remained in full vigor. They seemed even to brighten under their wrongs. They exhibited an energy which fire and sword could not subdue. But fanaticism destroys the mind itself. Shakes reason from its throne, and presents to view a poor, lost and ruined being.

Who is Nancy Woodbury? It matters not whether she is rich or poor, princess or peasant girl. In the sight of God and reason she is equally as dear and valued as she would be, if surrounded by all the splendor and dignity which earth can boast.

Who would deliberately submit a child to the care of a fanatic, to be thus ruined? What terms would the parent demand? Would silver and gold, houses, lands, or kingdoms be price enough for such a purchase? No, it would not. The evil which has been done is greater than the world can counterbalance to the feelings of a tender parent. The mother of the unfortunate female has sent her to a neighboring town, out of the influence of the prevailing phrenzy, in the hope that retirement and a change of scenery will be favorable to the return of reason. What the result will be God only knows.—*Christian Pilot.*

Original.

IMPARTIAL GRACE.

The doctrine of Impartial grace and Universal benevolence is peculiarly adapted to the natural feelings, and unperverted affections of the human heart. There is something so lovely in its nature—so amiable in its character—and so consolatory in its effects—that, when properly believed, and its influence felt, it cannot fail to recommend itself to the purer feelings and better affections of every man.—But how can a man believe except he *understand*? How can he love that which is lovely in its nature, unless he sees it in its proper light? Love itself can possess no charms to him who sees it not, and knows it not. The blessed Jesus, himself the very image of the God of love, was to the blinded Jews, an object of aversion and disgust! They hated him, not because he was a hateful being—but merely because they did not discover his loveliness of character—neither *understood* they his endeavors to do them good. "Because he told them the *truth*, they believed him not."

Men oppose the doctrine of Universal Benevolence, because they neither believe nor understand it. Nay, it generally happens that they are not contending against the *real doctrine itself*—but only against something which they have blindly imagined to be that doctrine. Whereas, if they really understood it, the would love, cherish and support it.

Its preceptive teachings are purely moral. It teaches us to do unto others as we would that they in like circumstances should do unto us. It teaches us the necessity and propriety of obeying the requirements of the moral law of God. And holds out to us, as an inducement to obedience, the promise of a great and certain reward. It teaches us that, in order for us to be happy in this world, we must live soberly, righteously and godly.

Its practical influence has proved to be, what might be rationally expected from its mandatory teachings—salutary and beneficial to individuals and to society at large.

For while it holds out every reasonable persuasive to virtue, and every necessary dissuasive from vice, it at the same time dispels all those gloomy doubts and tormenting fears of vindictive wrath and endless cruelty, which distress the minds of too many of our brethren day and night, and keep them in bondage through fear of death all the days of their lives, and inducts the rejoicing believer into the *liberty* wherewith Christ hath made us free.

So truly happyfying is this doctrine in its nature, and so admirably calculated to impart joy and peace to the believer, that even its most violent opposers—its most inveterate foes, are heard to say: "It is a *good* doctrine to live by." But alas! their *bondage* to the fear of death, checks the generous emotions of their hearts, and casts a cloud of darkness over their understandings.

I would further remark, that this doctrine is better calculated to establish *equality* among mankind (which is indeed essential to the hap-

piness of society,) than any other doctrine ever known to man. It has already destroyed, in a great measure, those petty distinctions among mankind, which so mar the happiness and well-being of society. And we pray God that the time may speedily arrive, when all men shall view all men as brethren of one great family, having one Father, even God.

Reading, Pa. April 27.

Original.

Messrs. EDITORS—A protracted meeting has lately been held in this place, (Southold,) which instead of answering the purposes intended, proved exceedingly disastrous thereto. Mr. Fuller, the pastor of the church, and a zealous revivalist of the new divinity school, previous to the meeting wrote on a pressing letter to Mr. Finney, of your city, to come to the help of the Lord against the mighty. He previously told his congregation, that one more effort would be made to bring the blessing of a revival among them, insisting that no people could need it more. Mr. Finney wrote for answer, that he was unwilling and could not come, but he sent (as it is understood) a Mr. Loring* as his substitute. This man appeared to be a radical in the cause of Finneyism, so much so, that the orthodox of the parish did not relish his proceedings. The chorister of the congregation, though popular with the congregation at large, was not so with parson Fuller; he was not a revivalist, and was of suspicious orthodoxy. Several ineffectual attempts had been made for his removal, which had caused a good deal of disturbance in the congregation. Loring being informed of the circumstances, determined to aid the revival party to get rid of the unconverted chorister, to effect which, he called upon him to make a prayer, this (as he knew would be) being refused, he with a stern, and stentorian voice, pronounced him a hypocrite: the impudence of the fellow astonished the whole congregation. It was generally admitted, that it would have been no more than right, had the chorister in reply, told him he was a scoundrel, but he reserved his words until Loring came out of meeting, when he told him among other things, if his business was, to insult people, he had better keep at home, if he had any. The conversation collected a crowd of people, and Loring showed symptoms of fear of a mob, which in many other places he would doubtless have experienced, and in this he barely escaped prosecution. Thus ended the protracted meeting, without any other revival, but what arose from resentment at officious insolence.

Z. G.

—*Probably Dr. Lansing.

IMPRISONMENT FOR DEBT—A SKETCH.

As my friend and myself were enjoying a stroll in that season of the year when the hand of winter had unloosed its rigid grasp, when all animate nature rushes out intent on pleasure, the carolling of woodland warblers, and the music of the silver rills, all combine to render the emotions of the heart of man pleasurable, yea, delightful. All nature beat in unison and all around seemed attuned to its melody. Such contemplations had rendered us both mute, each engaged in the most absorbing reverie, which was soon interrupted by the shrill voice of supplication from a bent and emaciated figure asking alms.

My friend thus accosted him, 'pray my friend what is the cause of your present misery?' 'Ah!' exclaimed the miserable man, 'tis misfortune, 'tis the merciless hands of relentless creditors that has brought me where I am—once I knew what were fortunes smiles,' continued he, while tears chased down his blanched and care wore features.

I drew my friend away, promising a sketch of the poor man's history.

That object of pity said I, though bearing all the marks of decrepit old age, has scarcely passed the prime of life. At an early age he commenced the profession of a merchant with capital sufficient for the undertaking, a thorough knowledge of business, and in the enjoyment of public confidence. He bid fair for complete success in this his lawful enterprise. Years in swift succession passed away and found him fast progressing in the road to affluence and honor. Respected by the world and happy in the endearments of the social circle, with extending patronage, he extended his flourishing establishment, engaged with ardor in commercial speculation, and beheld in prospect before him ease and competency—when an unlooked for, an unexpected circumstance over which he had no control deranged a little his affairs. He went to his creditors, told them his misfortune, asked their forbearance, and he would pay them all. But no, no sooner was the circumstance made known than his creditors, who had viewed him with envy's eye, rushed upon him like the Lion from his covert; soon his fine estate was doomed to the hammer. All this he bore as became the man, and would to heaven it here might end, but alas, still came another more savage than the rest, and finding that the property had been sacrificed and he without his quota of the spoils, became so enraged that he seized upon the remainder, and, as if to wreak his vengeance upon the unhappy man, he arrested him and cast him into that reservoir of wrecked usefulness, which has blighted many a hope, and blasted with its degrading influence the prospects, the pride and independence of many a worthy heart. This was too much to bear. To be bereft of property and reduced to indigence could be borne, but to be torn from the social heart, from a lovely wife and the care of tender offspring, be shut out from the light of heaven, to lose without the prospect of regaining the confidence of a generous public, and thus demonstrating to them that for some cause or other he could not pay his honest debts. Yes, it was this that broke his spirit, that disordered his intellect, that brought an affectionate wife to want and to the grave, his children to be menials and himself a mendicant.

Religious Inquirer.

DEATH.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he is fleeth also as a shadow, and continueth not."—*Job xiv. 1 and 2.*

Silent, certain messenger! Unfathomable fiat of Almighty God! Thou comest across the pathway of life, and thy wing of darkness is stretched forever over the earth! Thy aim is sure and unerring, thy quiver is ever full, and all things that dwell upon the fair and beautiful earth are thy victims. Oh Death! what hearts hast thou not riven, what hopes, high, airy-like hopes, hast thou not blighted and destroyed. Thou ridest upon the whirlwind of war, upon the loathsome pestilence, upon the forked lightning, in the dark and angry thunderbolt—thou comest in the still hour of midnight, and in the broad and open light of day, when the sun is sending his golden beams upon the earth—thou inhabitest the palace of the prince, and the cottage of the peasant, thou art upon the mighty ocean, upon the topping mountain, in the deep and silent valleys, and in every wind that passeth over us! Oh, Death! Death! where art thou not?

I have seen a cherub infant, the first-born token of affection, smiling upon the lap of its young mother. I have watched the smile of joy that mantled upon her cheek, and sent the crimson tide o'er every feature, as she gazed upon her blooming offspring. I have heard the low breathed prayer, that all might prove well with it,

that its path through life might be free from thorns, that the flowers of peace and joy might be forever in its way. I have heard the anticipations of the happy heart of that young mother, looking through the deep years of the future, she had clothed the unconscious infant upon her knee, in the ample robe of worldly greatness, she saw, in imagination, the world bowing to his superior mental endowments, and she heard the words of eloquence flow smoothly from his lips, enchaining the hearts and minds of the admiring multitude, she saw him the object of respect, enjoying the golden opinions of his fellow men. Hope lent wings to fancy, till she had placed her darling upon the pinnacle of glory, when her heart, surcharged with excess of feeling, flowed away in the burning kisses of maternal affection. I have seen that mother stand weeping beside the sick couch of the child of her bosom—I beheld her nights of sleepless watching, her agony, her crushed and withered hopes. Death was with her boy, and the light of joy was shut from her heart.

I saw a youth, just entering upon manhood, the world was before him, and he was just commencing his intercourse with men; flushed with hope, he looked forward to the consummation of his plans with certainty, nor thought upon defeat. Vain were the dreams of future greatness which he nourished, futile and frail were his daring schemes of reckless ambition, death breathed upon him, and all vanished. The bold and flashing eye, which had gazed upon the world with the undaunted fearlessness of youth, was closed forever. The form, so active once, and the mind once busy with the projects of ambition, and dreams of happiness, all fell before the withering blast of the destroying angel.

By the bedside of a dying wife, stood a husband. He was about to close the eyes which had so often gazed on him with looks of unutterable tenderness. The years that had passed, with their almost forgotten joys, came one by one in review before him. She who was about to depart, had been the sharer of all—happy in his joys, and faithful in his sorrows. The poor grief-stricken mourner gave vent to his feelings; and the sorrowing heart would fain have wept itself into forgetfulness.

I have seen an aged parent follow to the grave the darling child of her affections, the last and only prop of her declining years. I have seen a child deposit the last of his kindred in the cold and silent tomb, and I have seen the forlorn and destitute stranger, go down unwept and unhonored into the final resting-place of man, the narrow prison-house, the grave.

It is a solemn thing, to see the young and the lovely, the old and enfeebled, passing away from us into the boundless depths of eternity, to return to us no more—to feel that the chain which had bound them to earth, and made them as one of us, is broken, and that no finite hand can again connect its links together. We follow to the tomb the remains of one much beloved, the heart wrapt within itself, seeks communion with the departed, and we feel that earth has no more joys for us; but yet, after a few tears have been shed, after the tumultuous ocean of sorrow has subsided within the breast, we again look forward into the world. The pomp, and the fame, and the glories of existence again come before us, pleasure throws her torch upon the altar of folly, and we mingle again with the train of worshippers. The dead, loved and cherished as they may have been, come before us only as "the broken fragments of a forgotten dream."

Yes! Death is a solemn thing, yet oh, so certain! No mortal hand can stay its fell career, its march is always onward! The great and lasting debt which time can never cancel, but which all living things must pay. Yet we, poor worms of earth, do fear to look, to think upon it. It were not well, perhaps, that death

should constantly occupy our thoughts, but an occasional reflection upon the subject, is necessary. It will teach us one great and important lesson, that we were created for one common end, that the Creator, has placed us upon earth for his own glory, and that however frail we may be, we shall be purified through grace, to fill the measure of his glory in heaven. It will teach us too, to be more circumspect in our action, more honest in our dealings, cause more of the kind feelings of our nature, to exhibit themselves in acts of benevolence and philanthropy, and fill our hearts with a firmer trust in the watchful providence and affectionate care of our heavenly Father!—*Philadelphia Liberalist.*

WOMAN.

Is it in the sunshine or shade, in prosperity or adversity, that the female character displays its brightest virtues?

Is it in the young and gayish scenes of public life, or in the retired and social duties of her domestic fireside that she excites admiration? In youth [we admire her, wandering through the gilding haunts of pleasure, and floating in sylph-like beauty through the mazes of the giddy dance—we admire her fostering with warm solicitude her tender offspring, or administering to the domestic happiness of her cares; but where—where is she so lovely as when we behold her bending like a guardian angel over the couch of sickness, and cheering with her last faint parting smile the bed of death—at the last dread parting hour, who like her can sooth the couch of anguish or light the torch of hope in the dark bosom of despair? The pride of manhood soon bows beneath the weight of sickness and sorrow. How oft do we behold him in the morning of life, in the bloom of youth, towering like the mountain oak, in strength and beauty—but soon struck by the hand of misfortune and despair, drooping like the lowly willow. Yet, it is then that the hand of affection supports him through the trying scene.

I was led to these reflections by a visit to the sick bed of an intimate friend—we had been friends from our earliest childhood; and I now visit him with feelings of unusual interest. I entered with slow and mournful steps the house of sorrow, and walked silently to the chamber of death—my friend lay stretched upon his bed with his head towards the window, the light from which fell upon his countenance, now pale and emaciated, but which lately glowed with health and intelligence. His sister was bending over him with a fond and devoted affection, fanned the cold drops from his pallid brow, and regarded him with that soft pitying look which only heartfelt sorrow can express.

I had seen her often in the rounds of pleasure—radiant with smiles, but never had she appeared so beautiful as then—the air of pensive sorrow, so different from boisterous grief, was even more lovely than her smile—her eyes so full of soul, but unmoisted by a tear, (for she was too intensely engaged to weep) aroused in my breast the liveliest emotions; and then, unrestrained by the pride of youth and manhood, a tear fell upon the couch of my languishing friend.

—*Album.*

I have heard of one that, having advanced some erroneous doctrines in philosophy, refused to see the experiments by which they were confuted; and the observation of every day will give new proofs with how much industry subtleties and evasions are sought to decline the pressure of resistless arguments; how often the state of the question is altered, and how often the antagonists wofully misrepresented, and with how much perplexity the clearest positions are involved by those whom they happen to oppose.

—*Dr. Johnson.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, MAY 11, 1833.

NOTICE.

The 15th Lecture in reply to the Lectures of the Rev. Dr. Brawley, against Universalism, will be delivered in the Orchard street Church to-morrow evening, May 12.

As many calls have been made, on business, at our late residence, 85½ Bowery, even since the removal of the Publishing Office from there; we deem it necessary to advise those interested, that the business of the Paper is now wholly transacted at the Publishing Office, No. 2 Marble Building, Chatham-Square, and that our residence is changed to 87½ Bowery, two doors above the late one. P.

PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists will meet at Womelsdorf, Berks Co. on Saturday, May 25, and continue in session two days.

JACOB MYERS, Standing Clerk.

UNIVERSALIST CONFERENCE,

At Potter's Meeting House, Good Luck, N. J. Wednesday, May 15, 1833.

There will be preaching at the house of Col. S. C. Johns, near Hightstown, N. J. on Monday evening preceding; from which place ministering brethren will be conveyed to Toms River village, (8 miles north of Good Luck,) where preaching will be expected on Tuesday evening. On Wednesday morning, afternoon and evening, meetings for public worship will be held in the house in which JOHN MURRAY first preached in this country. Ministering brethren are affectionately requested to attend.

TWO CHANCES.

A popular objection to the doctrine of Universalism, has been predicated on the supposed superior safety furnished by believing the doctrine of Partialism. *We are on the safe side*, "say our opponents—"for if Universalism prove true, we shall have lost nothing by disbelieving it; but if endless misery prove a reality, we will still be safe, and you will have lost all: so that we have two chances of salvation, while you have but one."

It will be perceived that this objection stands in perfect relation to the system of Partialism, on the popular ground of free will. For, if so be that the final destiny of mankind, is not determined by the definite purpose of the Supreme Being, every thing is suspended on uncertainties—and whatever is contingent, in reference to the Divine Government, is justly denominated *chance*—which is virtual Atheism. The simple idea of "two chances," or of any thing like chance, especially in connexion with endless weal or woe, is so utterly opposed to the genius of Christianity, that I marvel exceedingly when I hear it advanced by a professed disciple of Jesus. If the very hairs of our heads are all numbered, surely our days must be an allotted span, and our eternal condition be embraced in the determinate counsel of the Almighty.

Public attention has recently been directed to the subject of "Lotteries." If we except those who are immediately interested in the continuance of these pernicious games of hazard, there has been a general wish expressed to abolish them forever. The Legislatures of several of the States have taken the matter in hand; and there is a strong probability that the friends of humanity will soon cease to deplore the evils of lotteries. And a hope is entertained, that Christians will soon discard the idea, that the joys of heaven are to be distributed by a game of chance!

But let us carefully examine the objection. On

the ground thereof, it is generally argued, that if the Universalist has one chance of being saved, the Partialist has an additional chance, furnished by his belief in endless misery, or rather by his disbelief of Universalism. Hence our opposing brethren sometimes say, "If my net breaks, yours will catch me." Still preserving the figure, this reasoning may be amended. As the Arminian net embraces *all*, if it were only as strong as the Calvinistic net, or if the meshes were not quite so large, we should have no objection to offer to it—nor should we ever have heard of an extra chance. A Calvinist of the old school, justly repudiates the objection—and if the Free-willer should examine the subject, he would find, that the supposed argument against Universalism originates in the flimsy texture and extreme weakness of the Arminian net. Peter, who was made a "fisher of men," said, in relation to Christ, "whom the Heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." God would not thus have spoken, nor would Peter thus have preached, if the fulfillment of this testimony depended on chance, or on the wayward fancies of the human will.

But the objector still contends that "it is safer to believe in endless misery than in universal salvation." Let us extend the principle involved by this assertion. Jehovah preached the Gospel to Abraham, saying, "In thee and in thy seed shall all nations be blessed." Could Abraham have said with propriety, "It is safer for me to stagger at the promise through unbelief, than to be strong in faith, giving glory to god?"—To the shepherds the Gospel was preached. "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people." Would it have been safer for the shepherds to reject, than to receive, this testimony?—Paul said, "Where sin abounded, grace did much more abound." Did the Romans act wisely in believing this precious assurance? Did they consult their safety in so doing?

Let us examine the foundation of the objection. It is based in assumption of points which remain to be proved. It supposes,

1st. That prudential motives may control the operations of the understanding—that a man can believe or disbelieve at pleasure. The supposition is false in fact. Faith is the result of evidence. Motives supposed to be prudential, may prevent examination; but they cannot control the result of examination.

2d. That a belief in endless misery will insure the salvation of such believer. We might say with equal propriety, that the thief who believes there is a jail and a jailer, will not only escape the punishment he justly deserves, but become the recipient of the especial favor of the judge.

3d. That a belief in endless misery is infinitely better calculated to produce good works, than is a belief in Universalism. On the contrary, I assert, and shall take some future opportunity to prove, that whatever of virtue there is in the world, must be attributed to the influence of the leading features of Universalism.

It may be remarked, in this place, that the weight of the objection in review, rests on the supposed infinite virtue of believing, that the Deity will inflict endless misery on all who deny that He will; and that He will bestow eternal blessedness on all who limit the salvation of God.

I once heard an anecdote of a fisherman which may serve to show the absurdity of supposing, that he who believes he may not be saved, has one chance more of being saved, than he would

have were he to believe differently. The fisherman remarked that he had found out a way of catching a great many fish. He explained himself thus—"When I start on a fishing expedition, I always believe I shall not catch a single fish; and then I am sure of catching a great many."

But this subject may be viewed in another light. When a Universalist and an Arminian are in conversation, the latter contends that by believing in an endless hell, he enjoys one chance of salvation more than is enjoyed by the former. When the Arminian is in conversation with a Roman Catholic, the latter might argue thus:—"You have one chance more than the Universalist—for you believe in an endless hell, and he does not. But I have a better chance than you have; for I believe in a purgatory and you do not."—When the Roman Catholic is in conversation with a Mahomedan, the latter might take up the argument of the former. "I am safer than you are, for I believe in seven hells; and you believe in only one hell, and a purgatory!"

We may proceed still farther in the calculation of chances. It is allowed that he who believes *all* men will be saved has one chance of salvation; and we may suppose that an extra chance is furnished by believing in the salvation of only *one half* of mankind. Preserving this ratio, figures will show, that he who believes in the salvation of *three-fourths* of mankind, has one chance and a half—that is, half a chance more than the Universalist; he who believes in the salvation of *one half*, two chances; he who believes in the salvation of *one-fourth*, two chances and a half; while he who believes in the *damnation of all*, has three chances of being saved, while the Universalist has but one!

I close this article, by observing, that the economy of the Divine Government is in all things well ordered and *sure*. There is nothing uncertain with Deity. He declares "the end from the beginning." He has "made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together all things in Christ." To this end mankind are "predestinated according to the purpose of him who worketh all things after the counsel of his own will." To him be the glory forever. Amen. A. C. T.

LETTERS TO THE REV. DR. BROWN-LEE—NO. XIII.

Rev. and Dear Sir,—

Under your third general proposition, that "a belief in Universalism involves great inconsistencies and absurdities, you embraced three minor divisions. Upon the first of these I have already spoken. Your second is thus expressed,

"2. The system of Universalists is based on false philosophy of the human mind. What should we think of that man who should recommend unto us not to send to the heathen the peaceful heralds of the cross, with the strong arguments of reason expressed in the mild language of love—but to send them an host of inquisitors, with an army of their menials, with their racks and tortures? How long before the conversion of the world would be effected by such means? The infliction of pain can never produce love. It is impossible for it to generate any new principle in man, and therefore, it is absurd to suppose that it can effect in another life what the means of grace shall have been unable to effect in this life. There must be some principle existing in the heart which chastisement can call into exercise, otherwise correction cannot produce holy affections of the soul."

Universalism then is based on a false philosophy of the human mind. But how? You assign no rea-

son but that it recognizes the benevolent principle that all punishment inflicted under the divine administration is disciplinary in its nature—designed to reform and benefit the sufferer. But let us see how this fact gives countenance to your assertion. You have acknowledged in another place that towards the "elect" all of God's "afflictive dealings are disciplinary." This reminds me of what James says, "Out of the same mouth proceedeth blessing and cursing." And I will say to you as he said to others in his day, "My brethren these things ought not so to be." Is it possible for you, Dr. Brownlee, to believe that the same good and changeless Being deals with different individuals of the human race on entirely opposite principles—that while he afflicts one for his benefit, he afflicts another for his everlasting destruction? Is it possible, sir, for you thus to represent God as divided against himself? In the language of James I will again say, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig-tree, my brethren, bear olive berries? either a vine, figs?" Can God whose nature is love thus delight in the torments of his own offspring? It is worthy of your serious reflection, sir, whether you do not ascribe to our heavenly Father a character that would become his great moral opposite alone.

The force of your illustration will be more fully realized, when it is remembered that you have several times asserted that "Universalists are studying the Inquisition, and bringing up again the monstrous doctrine of burning heretics to make them good." Dr. Brownlee, I presume, need not be informed that the Inquisitors were all Universalists, John Calvin among the rest. So also were all the persecutors. From Universalism sprung all the abominations which have disgraced the christian name for these last ten or fifteen centuries. Really, sir, this was an unfortunate observation. Universalists studying the Inquisition! But how? Where are their racks, and stakes, and gibbets? None of these are, or ever were, to be found among Universalists. They are the exclusive property of believers in the mild and charitable, and heavenly doctrine of endless misery. Yes, sir, they attempted to ape the monster whom they worshipped, and dungeons, and racks, and flames, on earth, have been made the mimic engines of hell!

You need not wander from your own creed, and I fear not from your own bosom, to find all the elements of the Inquisition; undeveloped they may be, but yet not the less existent, because borne down by the benevolence of an improved age. If religion, if the belief in a God, exerts any influence on man's moral character, it is undoubtedly to give something of its own coloring, its light and shade, to his soul; to transform him into the image of the Being whom he worships. "All people will walk every one in the name of his God." It is one of the most beautiful and excellent of the christian requisitions, that we should be imitators of God as dear children, and that we should be renewed in the spirit of our mind and put on the new man which after God [the image of God, Macknight.] is created in righteousness and true holiness. He therefore who has brought himself to believe that God is a cruel, vindictive Being who looks with compassion only on a select number of favorites, has already fixed in his heart the germ of cruelty and persecution. He has laid the corner stone of the Inquisition, or any other engine of death which the times and the spirit of the age might tolerate. I care not how benevolent his heart might have been. If he is true to his creed and his God, he will grow into his moral likeness; assume his character, and imitate his conduct. This

remark might be illustrated by an appeal to all religious history, whether Jewish, Christian or pagan. Hence error in our views of God deeply affects our moral character. And hence the solicitude of our Savior and his apostles to acquaint mankind with his true nature. "This is life eternal," said our Lord, "to know Thee, the only true God, and Jesus Christ whom thou hast sent."—When forewarning his disciples of the persecutions that awaited them, he said "They will put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." They had a God whom they knew, a God to whom they thought persecution and death was a pleasing service; but Oh how unlike the God and Father of our Lord and Savior, Jesus Christ!

But Universalists are studying the Inquisition! I ask again how are they studying the Inquisition? Is it by believing and teaching that "God is good unto all"—that his chastisements are inflicted in love, and designed to profit the sufferer? If it be so, then every parent, who deserves the name, is not only studying, but putting in practice, the principles of the Inquisition. Yea, and Dr. Brownlee himself, if he be not a monster in human shape, is in his parental government an Inquisitor. I beg you sir, to look at this subject. You are familiar with a parent's feelings and wishes. You know he "does not afflict willingly nor grieve" his own offspring. Yet Paul affirms that, "We have had fathers of our flesh, which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their pleasure; but he for our profit, that we might be partakers of his holiness." Or as Macknight paraphrases it, "This submission is due to the Father of our spirits, because he corrects us with more prudence and affection than our earthly fathers. For they verily during the few days of our childhood, chastised us according to their own will, governed by passion, but he always for our advantage, that we might partake of his holiness." This is the end, the only end, as Universalists believe, for which God inflicts punishment. It is the only end which they think worthy of the Father of spirits. I know you call this "merging his judicial, in this parental character." I know you call it "heaven-daring blasphemy!" But, sir, words do not alter things, nor hard names change facts. If you acknowledge God as a Father, remember that you must ascribe to him attributes becoming a Father. If you believe him to be a capricious, or inexorable tyrant, do not I beseech you, either believe him, or abuse terms by applying to him a name so sacred as that of father.

I shall undoubtedly be told that God is all that I would represent him to be, and that he pursues such conduct as I here contend for, towards his own children, his elect; but that beyond this little circle "all is fury and wrath, snares and destruction; a horrible tempest and fiery indignation on those who continue in sin and reject a Savior." I quote your own language. Let me ask you, sir, were you ever in sin? and did you ever reject a Savior? You will answer in the affirmative. How then came you in the Church of Christ, and in the ministry? Was it the "fury and wrath, snares and destruction," which led you to the Lord? Or was it the love of God manifested in Jesus Christ? In either case, the same immutable God who but a few years since was all *fury and wrath*, is now all *compassion and love*. If so, it seems to me a greater change has been effected in God than in yourself which is absurd and blasphemous.

Nothing can be more evident, whether we consult reason or revelation, than that God is necessarily unchangeable. If he loves you now, he loved you when you were in sin, rejecting the Savior. With this agrees the apostle Paul, who declares that "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And the beloved disciple, clearly expresses the same glorious idea, when he says, "We love him, [God] because he first loved us." Now if God thus loved you when a sinner, does he not equally love me in the same condition, and does he not equally love every sinner? If you acknowledge this you will deny your creed. If you abide by your creed and deny this, you virtually acknowledge that God is infinitely partial, and moreover, that he created some on purpose to hate and damn them eternally, a sentiment, which, horrid as it may seem, the doctrine of endless misery, under whatever form it may appear, necessarily involves!

Your attempted illustration of Universalist principles in evangelizing the world is somewhat singular, and on any other subject might be called amusing. You assume the "false philosophy," which you have before ascribed to Universalism, as the *modus operandi* of carrying the Gospel to the heathen. Universalists believe that all afflictions under the righteous administration of God, are designed to benefit the punished. Therefore, says Dr. Brownlee, "the Inquisition must have been very salutary."—And again, "If pain, as Universalists assert, makes men holy, it would be an excellent scheme for the Missionaries to put the Indians to torture: They would all become pious." After these ironical remarks, you say, "What should we think of that man, who should recommend unto us, not to send to the heathen the peaceful heralds of the cross, with the strong arguments of reason expressed in the mild language of love—but to send to them an host of inquisitors with an army of their menials, with their racks and their tortures?" For myself, sir, I should hesitate to take it for granted that our missionaries are generally "peaceful heralds of the cross"—and especially that they go to the heathen armed "with the strong arguments of reason expressed in the mild language of love." But to your question, I reply. I should think that man recommending a course of conduct altogether foreign to the spirit of the christian religion. But foreign as it may be, it could hardly be more so than that too often pursued at the present time. Our missionaries do not carry material racks and stakes to torture the body it is true, but they do carry threatenings, to the execution of which, any temporal sufferings are but amusements. They do not with their own hand inflict corporeal pain—their office seems rather to be to excite fears and crush the mind. Yes, sir—I speak what you know and what you cannot deny—*terror, the threatened torments of a burning and endless hell*, constitute the great engine for converting souls to God. You can perhaps decide which are most to be dreaded, bodily pains, which cannot be long endured, or awful and forbidding fears of eternal torments which self-perpetuating prey like the fabled vulture unsatiated upon the very vitals. I may be wrong, sir, but I cannot at times avoid the conviction that were I to be tormented by material or spiritual engines, I should almost infinitely prefer the former. Yes, rather than be made to tremble before my God as before an Almighty tyrant, and to believe him a partial, cruel, vindictive Being who is capable of hating his own offspring with an immortal hatred—rather than bear about with me, through all the scenes and duties of life, the deep, corroding, agonizing fears that myself, or my wife, my relatives, my friends, my neighbors,

whom my nature, as well as my religion teaches me to love, shall be the subjects of his intolerable and ceaseless wrath—yes, rather than be made to believe and fear all this, let my body be broken on the wheel or burned at the stake. I would count it as nothing compared with that unspeakable torment which my mind thus impressed through life must endure. I look about me, Dr. Brownlee, with perfect astonishment. I find myself here in the midst of a mass of human beings, the great majority of whom are believers in endless torments for a large proportion of the human race. Yet I meet them almost every hour, and observe them busy in the little affairs of life, all cheerful, sometimes even gay. A smile sits upon their countenance, and joy, undisturbed, unless by some petty difficulty or worldly loss, seems to reign over their hearts. I see the mother gazing with delight upon her little circle of dear ones. No sigh escapes from her bosom—no tear steals from her eye. And yet her faith teaches her that some of these beloved beings, unless almost a miracle should intervene, must be the subjects of God's curse and the sport of devils forever! I cannot help asking myself is that doctrine believed even by those who profess it? Some there are no doubt. The religious fanatic bears about him unquestioned evidence of his faith. Saurin also avowed his sincerity, when he said "I find in the thought a mortal poison, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting and life itself a cruel trial."

But I shall weary you. Judge I beseech you bodily tortures would be more unsuitable to make men love God, than such awful threatenings as you are in the habit of proclaiming. They are both repugnant to reason and revelation. Let me add that I can hardly think you sincere when you conclude that if God punishes for our profit, man's cruelty to his fellow man is justifiable. Man is not God, and must not therefore assume his prerogatives.

Respectfully, &c. T. J. SAWYER.

REV. W. C. BROWNLEE, D. D.

Br. PRICE—Is there any data by which you can determine whether Dr. Brownlee intends to replace the props. recently torn by Br. Sawyer from beneath Partialism. If there is, please inform your readers; for I am wearied with the repeated queries on this subject. The interest in regard to this controversy is not confined to the city. The people in the country through which I pass, are anxiously waiting to learn the result. Your paper is eagerly sought and read; not only by our friends, but by many of our opponents.

The community are at a loss to conjecture the cause of the Dr's. silence. None call in question his talents or his learning. And as he and his party have long been untiring in their zeal to save immortal souls by the spread of what they consider the light of the gospel, it would be improper to attribute his backwardness to a malevolent heart, or to an indifference to the welfare of his species. He claims that scripture reason and truth are on his side. Why then, it is asked, does he not accept of the generous offer you have made, enter your columns, and expose the fallacy of error and show the beauty of truth.

Did Br. S. deal in low witicism and ungentlemanly satire there would be an apology somewhat plausible; but this charge our bitterest opponents dare not bring. The uniform testimony is, that the letters addressed to Dr. B. bespeak the christian and the scholar. This is not said through conjecture. The writer of this, travelling as he is, has an opportunity of gleanings from the public their opinion on this subject. Should the Dr. remain silent, an impres-

sion will be made in the minds of the reflecting that cannot easily be effaced. The fact that he is engaged with the Roman Catholics is regarded as no excuse for his silence. S. J. H.

Br. H. will pardon us for not replying directly to the letter of his queries. It is not within our province, and would not be proper for us, to determine how far Br. S. has "removed the props from beneath Partialism." Of this the public will judge, and consequently we can know nothing about the "replacing of them." But in regard to a reply to Br. S's. Letters, by Dr. B. we can frankly answer, that we know of no intention on his part to take any farther notice of them. We can assign no very plausible reason for this course, unless it may be that Br. S's. labors are beneath his attention. The doctrine of course, cannot be, for his own labors for a few months past show conclusively that that has been worthy of much notice from him; to what advantage to himself, or cause, time must of necessity determine.

We are perfectly aware that much interest has been excited on this subject. We are receiving daily proofs of it, in the numerous inquiries made of us, and the orders received for the Letters from various sections, and it appears to be not a little enhanced, from the fact that Dr. Brownlee has once consented to appear in our columns in defence of his course or opinions. On the occasion to which we refer, Dr. B. disclaimed for himself the sentiment that "God made some men merely to damn them," and moreover asserted, unhesitatingly, that there was "no such sentiment in Calvin's pages." The unequivocal declarations of Calvin himself, which Br. S. presented in reply, must be fresh in the recollection of the reader, and it is a query, in the minds of not a few, how Dr. B. can remain silent on the subject, without virtually abandoning or yielding the whole subject in dispute. Himself was the assailant—Br. S. assumed the defence—our columns have been repeatedly offered him, to a reasonable extent, for a respectful investigation of the subject—he has once made them a medium of communication to the public, to which a reply has been made, and a respectable portion of community now wait his defence. It may be said he has not time to attend to it—he has at least had abundance of time to assail the doctrine from his pulpit, where no reply could be given, and if his positions are true, we submit it to the good sense of every reflecting mind, how much more good he might do, by presenting himself in the very midst of the devotees of error, and endeavoring to reclaim them, than in confining his labors to a congregation whom he considers already firmly established in the truth. We can divine no adequate cause for such a singular course, unless his own people show strong symptoms of revolt, in which case, there may be some shadow of excuse for it. P.

THE COMET.

Br. Grosh, of the Magazine and Advocate, may rest assured, we think, that there is "no mistake" in the information he received, by way of the Trumpet, of the above paper. We judge the Brother who has conducted it is far removed from scepticism, and this opinion is formed, not merely from a perusal of the letter we copied. He is a liberal patron of our periodicals, and we conjecture that modesty alone has kept him from offering the usual exchange. He was a subscriber for our paper a year or so before we learned his engagements.

There should be strong "coincidences" indeed to justify a direct public intimation that a work thus announced might be a "blasphemous" one of the the "lowest order."

We have not the pleasure of a personal acquaint-

tance with the Editor, but have with his brother, the Post Master in that place, and if we can judge from all that we have learned of both, we only wish that we had many, many more as worthy friends in our cause. P.

PHILADELPHIA LIBERALIST.

Br. Fuller proposes delivering the Liberalist in this city by a Carrier, so soon as 100 subscribers are obtained. The Prospectus for the second vol. to commence about the 1st of June, will be found on the last page. P.

The Letter of Br. W. A. Mount-Meigs, Ala. with \$3, inclosed, was duly received. We already have him credited for the second volume, as also all our subscribers for Mount-Meigs and Montgomery. Consequently \$2 of the above amount is subject to Br. A's order. We are gratified to learn that our cause is continually brightening in that section. P.

EXPOSITOR AND REVIEW.

No. 3 of the Expositor and Universalist Review has been received. As usual it is filled with interesting and valuable matter. The articles of the present No. are "Doctrines of the Pharisees and Sadducees"—S. R. Smith. "Christ's preaching to the spirits in prison"—Sylvanus Cobb. "Popular Doctrine of Atonement"—Warren Skinner. "Commentators on the Sin unto death."—"Methods of Interpreting the Book of Revelation."—"The Revelation of St. John the Divine"—all by the Editor of the work, H. Bailou 2d.

MARRIED.

In this city on the evening of the 4th inst. By Rev. T. J. Sawyer, Mr. Ambrose Collins, and Miss Mary Sammis, both of Norwalk, Conn.

In this city on the evening of the 7th inst. by the Rev. T. J. Sawyer, Mr. David Woodman, of Boston, and Miss Caroline Warner, of this place.

RELIGIOUS NOTICES.

Br. Thomas F. King, from Portsmouth, N. H. will preach in North-Salem on the second Sabbath in June next, (9th.)

Br. S. J. Hillyer will preach in New-Brunswick, Sunday, May the 12th; at Kingston, N. Y. Friday evening, the 24th; and at Cairo, Sunday the 26th.

PROSPECTUS

For the 3d vol. of the Messenger, to be published simultaneously at New-York and Philadelphia, under the title of

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

The recent change in supplying our Philadelphia Patrons with the Messenger induces us thus early to present the public with Proposals for publishing the 3d vol. as noticed above. No essential change will be made in the course of the paper, unless it may be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

CONDITIONS.

The "N. Y. Christian Messenger and Philadelphia Universalist," will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, in advance, or \$2 50 if not paid within the first six months. The first No. will appear on the first Saturday in Nov. next. P. PRICE, Proprietor.

New-York, May 1833.

[The following article appeared in the "Christian Preacher," Vol. III, No. 1—Jan. 1, 1833. The work is composed of Sermons by living Universalist Ministers, and is published monthly, by Br. Wm. A. Drew Augusta, Me.]

"CHRISTIAN PREACHER."

Go thou forth, thou faithful Preacher
Of the grace and truth of God!
Herald of that wondrous Teacher
Who the wine-press singly trod;
Go thou forth, and preach salvation,
'Neath the banner cross unfurled,
For each kindred, tongue and nation,
For a sinful, dying world!

Go thou forth! and though assail thee
Bigots may with fearful voice,
There are thousands who will hail thee—
In thy message will rejoice,
Thousands who, the truth desiring,
Wait for Gilead's healing balm;
They will greet the peace inspiring
Gospel of the sinless Lamb!

Go thou forth! by thee imparted,
Grace will hush the rising sigh;
Bind thou up the broken hearted—
Wipe the tear from every eye:
To the bed of sickness hieing,
Be the messenger of peace;
Preach thou comfort to the dying—
Bid each sad foreboding cease.

Go thou forth, and preach the favor
That aboundeth more than sin;
Preach the gospel of that Savior,
Who with love alone would win;
Say to him whose feet now wander,
Far in Satan's mazy track,
"Jesus bids thee pause and ponder—
Sinner! Christ would win thee back!"

Point to him who, meek and lowly,
Spent his life in doing good—
Who, in faith and practice holy,
Sealed the Gospel with his blood;
Say to all his name professing,
"Let your deeds and faith accord;
Patiently your souls possessing,
Follow on to know the Lord."

Preaching up his bright example,
And his present tender love,
See that thou proclaim the ample
Grace that dwells for all, above;
Teach to blind, deluded mortals,
That, removed the veil away,
Yet shall ope the blissful portals
Of a bright celestial day.

Teach them that, tho' baleful errors
Now the moral world pervade—
Tho' the grave, in awful terrors,
Seemeth now to man arrayed,
When the pangs of death are over,
Hades, death and sin shall fall,
And immortal life discover
God our Father, ALL IN ALL. A. C. T.

REFLECTION.

It is midnight—solemn, beautiful midnight—and the bright and eternal watchers in the vault above, are looking down as if with smiles upon the lonely city as it sleeps in silence beneath them. Yet all is not still; ever and anon a vehicle rolls along bearing some gay reveller to or from a scene of festivity, and the footsteps of a solitary passenger, a wanderer, perhaps, without a home or a dwelling place, fall with a lonely echo upon the ear. How many at this hour, within the bounds of this metropolis, are suffering beneath the combined pressure of disease and want? Upon how many brows does the hand of sickness press very, very heavily? and how many disenthralled spirits are at this moment parting from their frail tenements, to return to Him who gave them? This last is a solemn thought, and will, either by day or night,

oft rise unbidden. At such a moment as this, when a hush and slumber has fallen upon the visible world, we seem to hear the waves of time beating around, and hurrying us onward to eternity. At such an hour, if not at any other, we realize the frail nature of the tie which binds us to existence, our own nothingness, and yet—our own immortality. Fifty years hence, and who will be keeping midnight vigils within this apartment—and where will then be the hand which is now writing, and the heart which dictates? Of what moment will it be to that future tenant, that the former was tremulous with weakness, or nerved with strength and passion—that the latter was born down by sorrow, or elated with enduring joy? Where then will be the high hopes of our lives, their glorious aspirations, and their brilliant dreams which have a grasp within the future, which death only can unclasp, and whose power eternity alone can reveal? Are these to perish with the clay tenements which confine them to the earth? A voice that will not be stilled utters a denial, and if a scheme of redemption and everlasting life, as glorious and great as it is perfect, had not been revealed to this world, innate evidence would not be wanting to shadow forth the prospect of a more extended and perfect sphere of existence. In the quiet of an hour like this, who can doubt it? The memory of the dead has power to wake deep thoughts and deeper feelings, and do none of those "whom we have loved as we never again shall love the things of this world, and who have loved us with a devotion and fervor with which we never again shall be loved," pass before the vision of any who are now thinking of the past, or dreaming of the future? * * *

NEW WORK.

Rev. Russell Streeter, has issued proposals for publishing a work, entitled, "*Twelve Familiar Conversations between Inquirer and Universalist, in which the Salvation of all men is clearly exhibited*," &c. The following extract from the Proposals will explain the method of the work. "At the first interview, the method of discussion is mutually agreed upon, between the *dialogists*, and the system of Universal Holiness and Happiness, distinctly exhibited and illustrated, agreeably to the excellent "Profession of Belief," adopted at Winchester, (N. H.) A. D. 1803, "by the General Convention of Universalists;" which Profession is shown to be scriptural and reasonable, and "the common faith" of the denomination.

Then, *Inquirer*, having made himself acquainted with the doctrine, brings forward his most *weighty objections* from the Scriptures, the arguments of opposers, and popular prejudice. The *objections* commence with the *second Conversation*, and continue through each of the succeeding ones; all which are patiently and candidly answered. The whole is arranged under distinct heads, to render the perusal interesting and agreeable.

CONDITIONS.

1. This work will be well printed, and bound, in a large 18mo. size, making about 300 pages, more or less; for 50 cents per copy.
2. Persons obtaining eight subscribers, and becoming responsible for the same, shall receive one book free; and for more in the same proportion. Payment to be made on receiving the work.
3. Subscription papers, or letters containing the names of subscribers, to be returned by the first of June next, directed to "THE POST-MASTER, Shirley Village, Ms." as he is interested in the publication; with directions to whom, and to what place, bundles should be sent.
4. Books will be deposited, as soon as possible, in various cities and principal towns in the United States, from whence packages may be

taken, when most convenient, by paying to the Agents of the Publishers, on receiving them.

N. B. Persons wishing for subscription papers, can be accommodated, by making application to Dr. A. G. Parker, P. M. Shirley Village.
* * * Subscriptions received at this office.

PROSPECTUS

For the Second Volume of the

PHILADELPHIA LIBERALIST.

The principal objects of this publication will be—to propagate and defend the doctrine of Universal Benevolence, and Liberal Principles generally—to conduct to virtue and happiness, through the knowledge of God, derived from an examination of his word, and from his works in the great and glorious system of creation, "whose unaltered page no time can change, no copier can corrupt"—to encourage a practical conformity to the moral precepts of Christ—to watch narrowly the machinations of an aspiring priesthood—to exhibit the perversions and subtle elusions of those who would "lord it over God's heritage;" fearlessly to expose whatever measures may have a tendency to impair any civil or religious right, and faithfully to explode whatever sentiments may to us appear derogatory to the Divine character, and inimical to the well-being of man.

As appropriate to the general objects of the work, the following subjects will receive attention, viz: Sermons that shall be deemed of lasting, as well as of present interest; occasional Reviews of religious works; brief and critical illustrations of texts, scriptural phrases and subjects; dissertations on points of Biblical Literature, and of Religious truth in general; public Education; Freedom of the Press, and of Speech; Religious Liberty; Imprisonment for Debt; Capital Punishments; Moral Essays and Tales; Historical Sketches; interesting facts regarding God's ancient, chosen, and peculiar people, the Jews; the liberal Sciences; Religious intelligence generally; Poetry; and chaste Miscellaneous reading.

The *Philadelphia Liberalist* will also be enlarged to the size of a super-royal sheet, and will appear as heretofore, in the folio form.

The promised assistance of able writers will add interest and value to the work.

CONDITIONS.

Published every Saturday, at Two Dollars per annum, payable in advance; to which fifty cents will be added, if not paid within six months from the time of subscribing, and one dollar if not paid during the year.

Agents or subscribers, who will become responsible for the amount of six subscriptions, and remit the same to the publisher, free of expense, shall each year receive a volume for their trouble, so long as they retain their responsibility; and in like proportion for a greater number.

No subscriptions received for less than one year, except the money be paid on subscribing.

No papers discontinued, except at the option of the publisher, until all arrears are paid.

Small notes of solvent banks received at par value, for subscriptions, &c. per mail.

All letters and communications to be addressed to Z. FULLER, Editor and Proprietor, No. 36, Calowhill street, Philadelphia—and those forwarded by mail, must be post paid.

The second volume of the *Philadelphia Liberalist* will commence about the first of June next.

Persons who may receive the names of subscribers to this paper, are requested to make returns as early as possible to the editor.

UNIVERSALIST BOOKS.

Balfour's Works; Ballou's do; Smith on Divine Government; Pickering's Lectures on Revelation; Winchester's Dialogues; Life of Murray; Pettipiece on Divine Goodness; Ancient History of Universalism; Modern Universalism; Universalist-Expositor. For sale by A. C. THOMAS, 132 Chesnut-st. Philad.

P. PRICE, PRINTER,

Nos. 2 and 3 Marble Buildings, Chatham-Square, where JOB PRINTING will be neatly executed, on reasonable terms. Orders solicited.